372 415 [530] is commonly worn, the body of the horn is flat on one side and convex on the other and tapers to a point at the bottom. Tinder horns are rarely if ever carved, but those of the first type are sometimes decorated with inlaid studs of metal or horn. They are always finely finished and with use acquire a high polish. When traveling they are worn hanging on the breast or, rarely, at the belt.

281 415 Rawhide tinder boxes are rarely used by the northern Tanala, only two examples having been seen. They are made from long, rectangular strips of hide with the hair removed. While the hide is still soft, two-thirds of the strip is folded back upon itself and sewn together along the edges with a thong, forming a pouch. The remaining third is then bent down over this as a cover. Slits are cut in the rear of the pouch, or strips are sewn on, so that it can be strung on the belt. The flap is usually decorated with tooled designs [531] (Fig. 5, c). This type seems to be peculiar to the Tanala, but hide tinder boxes of a different form are used by the Bara and other southern tribes.

321 415 The horn tinder boxes are made from sections of cow horn 9 to 10 inches long. The edges of the open end are cut off smoothly except at the inside of the horn's curve, where a rectangular projection about 1 inch wide and 1½ inch to 2 inch long is left. An oval piece of wood, which has on one side a projection corresponding to that on the horn, is fitted into the opening and fastened solidly with wooden or horn pins. In the center of this there is an oval opening about 1 inch in diameter which is closed by a close fitting cork or stopper. This stopper is attached to the projection on the side of the horn by a short piece of cord. Heavier cords are attached to the horn at both ends so that the whole can be worn as a belt, the curve of the horn fitting against the wearer's side. The cords [531] are of braided raffia (Fig. 5, c). Both boxes are rarely decorated but in one specimen the end of the horn box has been cut into a series of knobs. Similar boxes are used by practically all the Madagascar tribes.

281 415 The hollow belts are made from the skin of a cow's tail drawn off whole. The skin is dried and flattened, the hair being left on. The smaller end is sewn up and a loop of hide attached. The larger end is pierced near either side. A wide thong is split for several inches and the ends of the split portion passed through the holes in the belt and fastened to either end of a flat strip of bamboo. The other end of this thong and the loop sewn to the smaller end of the

•261 415 rail are tied together. The tension draws the strip of bamboo against the bell, closing the opening (Fig. 5, C). Smaller bells are used by the smallest naked tribes but are rare or lacking elsewhere in Madagascar.

POTTERY

223 173 According to the legends and traditions of the Tanala Mesodes, the Betsimisaraka were the only ones of that division to manufacture or use pottery in ancient times. Later, several other groups learned the art from them and from the Betsileo, but they never became great potters and abandoned clay vessels as soon as iron pots became common. It is remarkable that the pottery was limited to crude cooking pots except among the Betsimisaraka, who had bowls and water jars as well, but the methods of manufacture and even the shapes have been forgotten.

[114] According to the manuscript of Father Antoine the Tanala Ikongo manufactured cooking pots as recently as twenty years ago. The ware is said to have been hard and well fired. It was given a black, glossy finish by rubbing it with graphite.

A number of Madagascar tribes, including all those on the east coast, make no pottery. Other tribes, who now use it, say that they have only begun to do so within the last few or six generations. It seems probable that it was introduced into Madagascar in relatively [117] late times. The local center for its diffusion seems to be among the Ibaraina and Betsileo in the plateau, with a possible second center among the northern Sakalava, on the west coast.

METHODS OF COOKING

252 In describing the methods of Tanala cooking it is necessary to distinguish between the ancient methods, in vogue before the introduction of pottery and later of iron pots and toasting forks, and those now in use. At present the former survive only as a part of ceremonial, or as makeshifts used in the absence of proper utensils.

Traditionally, the earliest method of preparing rice was to crack the grains and toast them over a fire. This survives as a feature of the harvest sacrifice (see Agriculture), but is otherwise obsolete. Later, rice and other vegetable foods were boiled in large joints of green bamboo. The joint was propped up in an open fire and the food would be cooked before it burned through.

Meat was laid on a bed of coals or cooked in a sort of earth-oven called *anongotra*. A hole was dug and lined with large leaves. The

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

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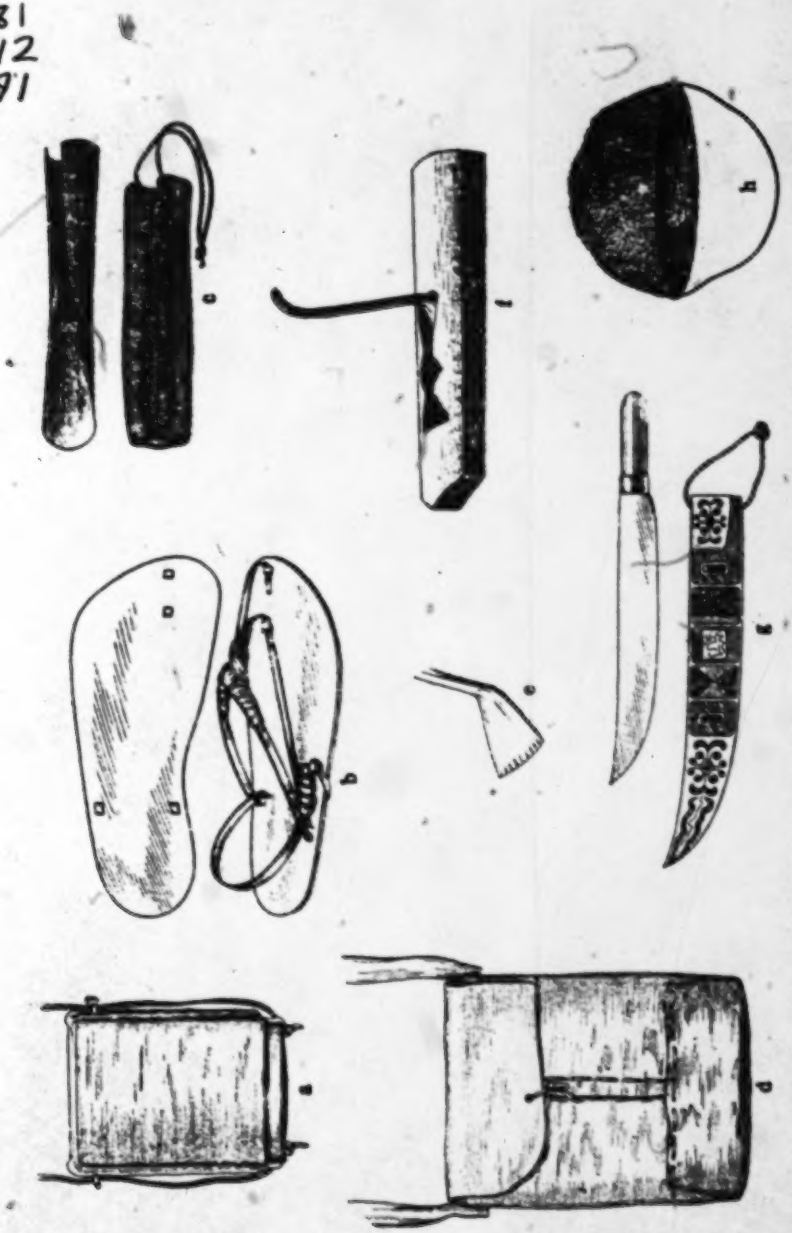

FIG. 11. Tools and Work in Hide. a, d, Hide Boxes; b, Sandal; c, Heavy Gouge with Sheath; e, Plane-iron; f, Plane; g, Knife and Sheath; h, Hide Cap.

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

ends (Fig. 9, k). Bodkin-like bone points are used as head scratchers and also to disentangle the warp in weaving (Fig. 14, g). Women often carry them thrust into their hair, but they are not ornaments and are rarely decorated. Other long bone points are occasionally used as meat forks. The jawbones of oxen are often used in mat making, to smooth and polish the fabric (Fig. 12, g).

Bone is shaped with knives while still fresh and polished like horn. Both horn and bone objects are sometimes decorated with series of small incised circles, each circle having a dot in the center. These are made with a slender, forked, iron drill which is shaped like a heavy needle with the tip of the eye broken off. The drill is set in a wooden shaft about a foot long. The shaft is twirled between the palms. One point of the drill makes the central dot, while the other revolves about it and incises the circle. When on bone, the circles are usually rubbed with soot, to heighten the effect.

Hide is used for sandals, thongs, a few pouches and knife sheaths, and for skull caps. Of these, only the sandals are common. There is no tanning of any sort. The hide is roughly fleshed with a small knife, but the hair is usually left on. Sandal soles are cut from dry rawhide, the flesh side being worn next the foot. Thongs for attachment pass through holes in the edges of the sole and are knotted beneath (Fig. 11, b). Caps are made from the skin of an ox hump, dried over a form (Fig. 11, h). Pouches are usually rectangular, like boxes. They are made by drawing the fresh hide over a block of wood, folding it, and sewing the ends together. When it has dried, the block is removed but the stiffness of the hide keeps it in shape (Fig. 11, a, d). Knife sheaths are made in the same way.

The Zafimaniry occasionally tooled their knife sheaths and small pouches. The hide was first dried, then soaked in water until the hair could be rubbed off with the fingers. It was then bent over a wooden form, flesh side in, and sewed. Lastly, designs were pressed into the surface with a blunt point of hard wood or bone. A pouch and sheath decorated in this way are illustrated (Figs. 5, a; 11, g). The sheath may be of Betsileo manufacture. This type of decoration is now obsolete.

MATTING AND BASKETRY

Mats and baskets are the commonest of all Tanala manufactures. Every woman is expected to make those used by her own household. A bride spends the month before her marriage in making a supply, including one especially fine mat which she presents to her parents-